

For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.


# The Pacific.

First Pure, then Peaceable—without Partiality and without Hypocrisy.

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## PAUL AS AN EXEMPLAR OF CHRISTIAN SERVICE.

A Sermon before the General Association of California, at Petaluma, Wednesday Evening, October 10th, by E. C. Bissell, Pastor of the Green Street Church, San Francisco.

Rom., I, 1. "Paul a servant of Jesus Christ."

Paul and Jesus! names that we ever love, and linked together here, just as we would wish to have them! How significant the title "*servant of Jesus Christ!*" Especially, what a depth of meaning it had for him who wore it, like a badge of knighthood, on his bosom! Honor and humility have met together, severest work and sweetest rest have kissed each other.

No matter where we begin in the history of the great Apostle, we shall invariably bring up, sooner or later, in the region of Damascus; no matter what phase of his extraordinary life we consider, we shall turn at last, for its explanation, to the transcendent fact of his conversion. No other man's conversion ever meant so much to him. It changed him totally, even to his name. His past life survived only as a restless, painful memory. It was as though a mountain barrier had been suddenly interposed between him and what he had been. Somewhere amidst those mountain solitudes God had buried the Saul that was, as he had buried Moses. Somewhere in its hidden clefts, Paul had been born, the new man in Christ Jesus. On those mysterious heights the sun never set. The glory of the third Heaven bathed them in light ineffable and unchangeable. His whole new life streamed from that point. All its springs were there. From thence he drew supplies for those leagues of weary travel. That was his steady beacon as he sped across the continental wastes. From that point he began ever anew that touching story of his which wrought such marvels of change wherever he went. And the object which I have set before me in this discourse is to call attention to Paul's conversion, and to show how complete it was; to show, indeed, that what Paul *was* and what he *did*, as a servant of Jesus Christ, he was and he did, mainly, not by virtue of his apostleship, or of superior natural endowments, but of that in which every Christian may be his peer, a full appropriation and a deep experience of Christ and of Christianity. His life was more fruitful than ours, not because God sovereignly made more of him, but because he made more of God. His Christianity was the source of his power and influence —not a different Christianity from ours, but more, more in breadth, length, depth, height, more of it.

It has been said that Paul possessed that mixture of the choleric and melancholic temperaments which fitted him to become a great reformer. Others point to his superior education; to his affectionate, tender heart; his fearlessness; his heroic endurance. They lay much stress on the exceedingly rare combination of subtlety, tenacity, and versatility in his genius; on his practical wisdom and tolerance, so strangely at home with his most impetuous convictions. And this, and more of the same sort, is offered as an explanation of the enigma of one man's so outstripping the million; of there being bet one Paul in eighteen hundred years. But what then? Do not these persons make enigmas as well as solve them? Why are not other men, in whom all these natural conditions meet as well as in the Apostle—meet, perhaps, even more perfectly than in him—why are not other men proprietors of a life like his? The truth is, too much is made of these native endowments. They reflect a lustre that is not their own. They walk in borrowed costume. Paul himself took a totally different view. He says, in reference to this very matter, "*When I am weak, then am I strong.*" He admits the hostile criticism, that his bodily presence is weak and his speech contemptible. He concedes a grievous thorn in the flesh, which, as he once thought, unfitted him for his work. And he comes at last to look upon these very infirmities of his nature as the special ground of opportunity of superior gracious endowments. They made it impossible for him to be a graceful and eloquent Mercury, like Barnabas, and so he became a very Jupiter tonans.

And how is it that we do not understand that this is God's method: that it is only through such rough and shattered husks that he thrusts the ripened fruit of his power and grace. It is ever on the humblest of stalks that he sets the queenliest of flowers. He makes his mightiest of Jacobs halt upon his thigh. And it was just such feet of clay, just such "weakness and trembling, and much fear," that he wanted to build upon, in order to lift as high as Heaven the glorious stature of Christian discipleship that we see in "Paul, the servant of Jesus Christ." We not only misinterpret Paul, but invert the universal divine order, when we ascribe the Apostle's success to his native endowments.

Neither was it due to his apostleship. What was his apostleship, something deeper than his Christianity and including it? It was scarcely a part of it, not a necessary part. It was something added to it, a special endowment for a special work. So far as Paul's work was special, he was an apostle; but so far as it was universal, and so far as his example has any force and pertinence for us, he was simply a Christian. His apostleship was a token of rank, as it were, the signet-ring on the hand of power; sometimes important in questions of authority, but, as concerning the every-day being and doing, of no account. Bating authority and miraculous power, which he declared was not the most excellent way, Paul was *only a superior* Christian. Christianity, *personal* Christianity, was the central thing, the all-sufficient source of his extraordinary activity and success. And the truth I wish to impress is, that this same Christianity, in all its infinite reach of blessing is ours, without limitation or partiality; ours in the same sense and, if we will, ours in the same degree, that it was Paul's: the fullness of Christ, the riches of the Word, the might of the Spirit; ours to appropriate, and ours to wield for the welfare of men.

Let us look at some of the more marked qualifications of the Apostle, that we may see how little singular and exceptional they are in kind; become impressed with the important truth that he possessed them in no exclusive sense, but that they are a matter of Christianity, pure and simple, the common property of the brotherhood, to the extent that they will appropriate and use them.

I. Notice his deep conviction that he had a work. That was the reason he wrote "servant of Jesus Christ" against his name. He felt that he had something to *do* for Jesus Christ. It was no merely honorary title. It was not meant to indicate the post of body-guard. It meant *service*. And you will please to notice that this was a Christian experience; that he seemed to regard as an essential part of his call to Christ this call to work. It was his birthmark when he was born again. The first utterance of his loosened tongue was, "What wilt though have me to do?" And is it needful to say that this deep conviction of his went far to make Paul the tireless worker and the successful servant he was; made him less a man than "the spirit of a man;" less a messenger than the "voice of one crying," and that concentrated his whole noble being in a still more noble doing. Paul's Christianity was a working Christianity, if that is not merely giving an idea and its echo; a life devoted wholly to Jesus from its first dawning in the ransomed soul to its happy issue in the angel's song. Its motto was "straightway." It did not lie forever dormant in the mould of intention. It demanded of itself what it whispered in the ears of others, "*isthi en toutois*,"—"be in them." It did not confer with flesh and blood. It did not entangle itself with the affairs of this world, It made no parties of its own. It was pressed in spirit continually. It went forth ever girded. It gathered all its forces up into flying feet. Its words came forth crowding one upon another, jagged and bursting, and out of order, with the intensity and urgency of its message.

And this is Christianity, true fruit from the original stock; a fruit that it always bears, if it have vigor enough to bring anything to perfection. Paul was called to a special field of labor, and so are we; but that is not the essential thing—it is the call to labor. It is blown from the same trumpet as the call to Christ. If we have not heard it we have heard anything to any purpose as Christians. There is another style of religion abroad, we are aware. But it falls so far behind that of Paul, that it would fain shield itself under the vain apology, that his was apostolic, as though the being apostolic excused it from being Christian. It is a religion the most of which is its title. Its membership in the church is honorary. Its virtues are all of the passive order Its professor is not a pilgrim, much less a warrior, but simply a passenger. The times are changed since Paul and his compeers struggled their way, on foot, to Heaven. Strong limbs and sturdy natures are at a discount in the church of Christ to-day. None but through trains draw, in which one need only show his ticket at the communion stations. If this be Christianity at all, Pauline Christianity, it is that mild type of it in which it ceases to be an impelling force, and becomes a simple sedative.

Paul was converted to Christian work because he was really converted. He became a working Christian because he was wholly a Christian. And the contrast between the life of Paul and the lives of the many who claim to be his brethren, to walk by the same rule, and to be governed by the same motives, doubtless has this explanation: that the one was born again, and if the others are we are inclined to ask, *how much*? The one stream is shallow, because its fountain is shallow; the other is deep, and swift, and strong, because its sources are deep and full. The one, at the best, has taken Christianity merely as a jewel in his hand and gone forth with it to the world; the other has been taken of Christianity and transposed through and through by its spirit. In both his experience is the measure of his power, the incoming of God, the degree of the outgoing of good.

II. A second qualification possessed by Paul, which made him so successful a servant of Jesus Christ, was the closeness of his personal relationship to Christ as his living Master. And this is a qualification of the utmost importance. It gave Paul what a recent writer has called an "enthusiasm for humanity." It enabled him to love a something in every other man, namely, Christ, the Ideal Man. And that something will ever be the true guage of our unselfish devotion to the welfare of humanity. In the Apostle's case, so close was this attachment, to such an extent did it possess and absorb the man within him that he came at last to say, "I live no more, but Christ liveth in me." Indeed he speaks of himself habitually as "a man in Christ Jesus." Scores of times are those hitherto singular terms, "en Christo" and "Christo en humin," "in Christ" and "Christ in you," found in his writings. Terms they are, whose strangeness to natural and philosophic ears is a measure of the depth to which they reach in Christian experience. How unique the terminology the Apostle uses throughout his epistles. He was dead to the world and risen with Christ. He preached Christ. Studying the doctrinal system of the Gospel was to him learning Christ; religion and eternal life were knowing Christ. Christ *dwelt* in him. Christ *strengthened* him to do all things. And, on the other hand, he put on Christ; walked in him, was rooted and built up in him; was *complete* in him, and so on indefinitely. What a mystery of language! But it serves to explain to those who can understand it that other mystery of his sublime devotion and his unparalleled success. It is only in such absorption in such a master that man discovers the hidings of his strength. It is the very idea of religion, (*re-ligo*) bound over, body and soul, to One who is worthy of it It is there that humanity finds its one center, its true orbit. The man becomes *en rapport*, as it were, with the spirit of the universe, and every time, without effort, he speaks to the point, and every time he strikes blank home.

This working for a living and a present Master was what gave Paul his extraordinary boldness. With an admiration not unmixed with surprise, we see him making no exceptions in the grand sweep of his ministry. Kings, Roman Governors, and Proconsuls, Athenian Philosophers, and the *elite* of those rich and luxurious cities he visited, equally with slaves and mendicants, were made acquainted, without variation or discount, with his divine message. There is nothing more marked in Paul's character than this chivalric and intrepid spirit. It was the old prophetic zeal and fearlessness, impelled by the very soul of Chirstian love. He spoke bravely and with authority, because his Master, like Elijah's, was at his back. And we admire this trait in Paul because it is so much wanting in ourselves. Our Christianity is timid and halting. It speaks in whispers on the street, and only cries aloud when it is safely shut up within four walls. It talks politics with men in power instead of Christ. It avoids the houses of the rich in its ministrations. In short, at times and in places, it is ashamed of the Gospel, which Paul never was. This charge may be indignantly denied by some. Such conduct may be ascribed to politeness, or courtesy, or that practical wisdom which the Master enjoined upon his disciples. But I insist upon the indictment. I tell you nay. Paul had all these qualities in a pre-eminent degree, and he had courage, too, which we have not. We are afraid. We are afraid to speak our deepest convictions, in all places. We dare not live up to our own standard of Christian faithfulness. We will not come to close quarters with prominent enemies of Christ. Publius Sergius goes unwarned. Festus and Agrippa get no rebuke from us. We can not bring ourselves, when it comes to the pinch, to preach on Mar's hill. We slink away to the rear when there is warm work to be done. And it is all because our relations to the Master are in such uncertainty. We are not sure that his Presence goes up with us. This is the very root of the whole matter. We are full of timidity because we have not put on Christ, but only his name. We have a controlling sense of obstacles, because we have not an overpowering sense of the Omnipotent Helper.

There was a dignity, too, in Paul's Christianity, imparted to it by his close relation to the Master, which is sadly lacking in our own. He entered no city or synagogue, as God's messenger, with a "by your leave," on his lips. He felt that he had a right to be heard. His Jesus was the "blessed and only Potentate, the King of Kings and the Lord of Lords." With all his love for the souls of men, there were times when he shook off the dust of his feet as a witness against them. With all his respect for the "powers that be," he would not go forth from the jail at Philippi, into which he had been unjustly thrust, without a public recognition of the injustice, because he was servant of another Lord who should not be dishonored at pleasure. He submitted to be scourged and maltreated by those whom he had offended in the due course of his ministry, but he would not submit to be patronized. It was his abhorrence. He wished to have it understood that the success of the Gospel did not depend upon the patronage of the powerful, or the existence of the church on the permission of human authorities. He could earn his support by the labor of his hands, and preach in the intervals of labor, but he could not, as servant of Jesus Christ, accept any stipend or salary that would bring the ministry into dishonor. He would receive aid from humble Christian disciples with a gratitude that knew no bounds, but he would reject with scorn any gifts that would even seem to imply the dependence of Christ's servants on the ostentatious patronage of worldly men. And it was not pride, I say. It was a just Christian dignity, such as every Christian will have who, to any good degree, is conscious of the nobility of his calling and the ability and faithfulness of his Divine Master. And the reason why the Christianity of our day is so cringing and sycophantic; the reason, when you come down to the bottom of it, why it goes with its back bent like the veriest beggar, why its hand is cramped and crooked by the constant solicitation of aid, instead of open and broad with its own generous charities; the reason why it leans so much on pew appraisals and preachers that draw, and fairs, and pic-nics and festivals, that dress up the devil of righeousness in the garb of charity; the reason why the church seems such a weak and sickly thing to its friends, and so contemptible a thing to men of the world, who toss it their small change with their backs upon it, is that it has no just and worthy experience of Jesus Christ as its Lord and Master, once dead, but now alive, forevermore. Its connection with him is a dead cord of hemp, not an electrical cord, flashing with instant communication and sending its lightning answer to every call. A shallow experience of Jesus —that is the cause. The servant is in doubt of his Master. He can not ask, with Paul, with the boldness of perfect confidence, "Have I not seen Christ?" a sufficient reply to all suggestions of expediency, or misgivings of unbelief. The Apostle, before he became a servant, made sure of his Master. "Who art thou, Lord?" was his significant response to the call from Heaven. And when he found out, by the deep revelations of the Spirit, who he was what power and resources he had; how faithful to his promises; how condescending; how rich in love; how near, how true, how complete in all that he needed in a Master, there was not a moment's hesitation. He chose him; he chose him wholly, chose him only, and chose him forever. He had no higher ambition than to be filled with a knowledge of his will, that he might spread it as far as his feet would run or his voice carry. Knit to him, he had but a single aim. Back and forth across the continent his paths were radii that always gathered to one center. So devoted a servant, he did not inquire how much his service would bring, but what it would cost; the cost of it to himself he felt was the measure of its worth. Having one Master for whom he did all, he was delivered out of those conditions which distract and hamper those who serve a multitude of masters, or this One with half a heart. He depended upon no outward success for his support. He was never utterly baffled, never solitary, never discouraged. He was troubled without distress, perplexed without despair, persecuted, but not forsaken. In short, his love was a *passion*, and hence his service was an *enthusiasm*. He realized that he had a Master. He was converted to Christ. Have we been converted to Christ, and if so, *how much?*

Another qualification which Paul had as servant of Jesus Christ, was a deep conviction of the *importance* of his work. I have said that he felt he had a *work*, and that he had a *Master*, and now I say, finally, that he felt profoundly the *importance* of his work for the Master. And none of these qualifications, you will perceive, belong exclusively to Paul. At least they ought not, but should be found, in some proportionate degree, in every other servant of Jesus Christ who has been supernaturally born as he was, and whose experience, like his, lays hold of the powers of the world to come.

Paul felt deeply the importance of his work. He thanked God that he had been counted worthy to be put into the ministry. He spoke exultingly of "the glorious Gospel of the blessed God." There is nothing more solemn in human language than the charge which he gives to Timothy, as his fellow servant: "But thou, O man of God, flee these things. I charge thee, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word. Be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine."

The energy with which he pursued his work shows in what appreciation he held it. He moved about like one who believed that something was true, and that, as a consequence, another something must be done. How much is implied in that brief sentence of his, "Among whom I have gone preaching." He went among people, and he preached as he went. He went straight to his mark. There was no shuffling. The Gospel he preached was not yea and nay. There were no side issues; there was no oscillation from belief to doubt—from ecstacy to depression. He was always sure, steady, flaming, like the torch he bore. He did not even wait to be consecrated by the College of Apostles. His great soul once fired by that lightning flash from Heaven, hurried him instantly on. His zeal waited on no probabilities of success. Summoned to Macedonia in strange visions of the night, to find, when he came, only a handful of women assembled on the seashore, he did not despond, but preached to them there; preached with the same eagerness and the same success. No matter where, in Ephesus, or Corinth, or Rome, or Damascus, it was the same invariable record: "Paul entered in unto them, as his manner was; reasoning with them out of the Scriptures; *opening* and *alleging* that Christ must needs have suffered and risen again from the dead; and that this Jesus whom I preach unto you is Christ." Men might minister to his necessities or they might not—no matter; he would still preach. Indeed, he said to make the Gospel without charge was the very reward he coveted, so much more was his message to him than himself. It will be well for us, my brethren, to hold up our own Christian lives as we go on, that the contrast with his may startle us from our empty dreams of eminence and success; or may, at least, shame us out of our indifference and inefficiency. How is it, indeed, that we, who are brethren of Paul, servants of the same Lord, bearers of the same message, influenced by the same grand motives, should be obliged to set such undoubted failures of ours beside his noble, world-wide achievements? That is the question which we here press for an answer.

Paul showed his sense of the importance of his work by his fidelity to it. How much he made of this idea of faithfulness, in all he spoke and wrote. And more than that, he seems to have brought his own life down to is, as by rule and measure. It seems to have been the great object which he set before him, not to be great, or eloquent, or even widely successful, but to be faithful to him that God called him. For this he made those long missionary journeys; for this he denied himself personal comforts and conveniences; for this he faced angry mobs, submitted to the grossest indignities, dared to preach a humbling Gospel to the proudest of people. How suggestive the language he uses in a certain place. "I ceased not," he says, "to warn every one, day and night, with tears!"

What illumination does this passage flash on Paul's spirit and Paul's method. "*Ceased not!*" It was no Sabbath oration, then; no spasm of feeling at some week-day meeting; no new year's resolution, to be broken as soon as ever the world's swift current was struck again. But it was an inability to be silent when Christ was the theme and perishing souls the object of solicitude.

And "every one" was warned! Think of it! How important he must have felt that message of his to be that he could not omit any one; that he could not be satisfied to labor in the day only; reaching on, on, as though he would grasp the whole world and lay at the feet of his Master. "Day and night!" "Every one!" Let these words ring in our ears! Let us measure the circle of our own activity by them! Have we not the same Gospel, the same commission? Are we not as able-bodied as he? Has not our day and our night as many hours as his? Are we not servants of Jesus Christ? But he warned every one day and night "*with tears.*" Paul's tenderness of feeling! It would be a most flagrant omission should we leave that out. There is nothing else which shows so much how deeply Paul felt the importance of his work as that weeping! And O, it is so human—not *apostolic*, but so *Christian* and *human*!

The Gospel was no cold and formal deliverance on his lips—no *ex officio* presentation. He wrestled with men. He laid hold of them as if he saw the abyss into which they were stepping. Again and again he speaks of his tears, and of his "many tears," in his address to the brethren at Miletus. Do we not feel that here at last we have found our way to the secret places of his strength; that we hold the very key to all his extraordinary success? His Christianity had possessed itself of the very deepest fountains of his feelings. O, those tears! What witnesses they were for the truth! How did a Savior's love irradiate them with more than rainbow brightness and beauty! What conviction they carried to the heart—the heart, ever open to such appeals, though deaf to the voice alike of reason and authority. Tears of weakness they were not; or tears of sentiment; much less rhetorical tears, called up by a storm of fictitious emotion; but they were tears of a strong man, which all his strength was not able to suppress, because his convictions were stronger than his strength; because Christianity had entered into his heart as well as his head; because he felt, he *felt*. Are we surprised at these tears of the Apostle? There is one thing which should surprise no more—that we do not weep them; that we can know what we know, stand where we stand—between the living and the dead—hold in our hand the price of souls, and still be unfeeling and tearless! Do we not know that there is always a point in the deeper experience of Christianity where the arrows of the Almighty Spirit tap and set free these hidden fountains of tenderness? If we know nothing of it, wretched are we that we must still be servants of the Man of Sorrows without this badge of the Man of Sorrows!

If we have entered upon our service with an interest that is only general, and with convictions that are not strong even to move the muscles of our faces, we have begun before we were ready. We shall certainly misrepresent Jesus and his cross. Our tear drops are none too serious reminders of his drops of blood. We can not make the Gospel seem of much account to others until it has become as much as that to ourselves.

And here we are brought back again to the same unalterable fact that we lack to a great degree that which Paul had—experience of what Christianity is in itself, and what it is able to do for men. These qualifications, I have mentioned, that made Paul the distinguished man of Christ that he was, it is plain, must have originated just here. They were not natural endowments. They were not conferred with the apostolate. They came in with his Christianity. They were born and grew with it. And hence, we can not but feel that this painful lack of ours, which now appears so fundamental and all-inclusive, is a lack for which we are responsible. We feel less that it is God who has set this distance and this difference between us and the great Apostle than that it is the Apostle and ourselves. If it is only more of Christianity that we need, then our course is plain. We must *win it*, or bear witness to our imbecility and folly forever. It is true there is something peculiar about the conversion of Paul, but only in the same sense that there is something peculiar about every conversion that adapts it to the circumstances of the individual case.

It was beautifully said by Donne that, "while some of the apostles were made by the patient strokes of the hammer on the marble statue, Paul was a fusile apostle, melted and moulded alike by one lightning flash from Heaven." But we see almost, if not quite, as great a difference in the manner of conversion now. It depends upon characteristic, individual traits, and conditions hidden in the inscrutable counsels of God. But the manner of conversion does not alter the fact of conversion, or change the nature of it. To say otherwise would be to unsettle the whole system of our faith. Paul's conversion and our conversion, if we are converted, is one in kind, or there is no such thing as conversion. He was converted, as we have seen, to Jesus as his supreme Lord and Master; to a sense of work, and most important work. It has not been my aim in this discourse to show that we were not converted to a sense of these great truths, but that we have been converted to too slight a sense of them, and that what we need is a more thorough conversion; a deeper experience of that which, I make no doubt, we have experienced in some degree; a taking home to our heart of hearts of that which, hitherto, it would seem, has only found a lodgment but a little way beneath the skin.

Let it not be said, "Impossible! This matter of Christian experience is something over which we have no control. We can not determine the degree in which God shall manifest his power in us. He displayed his sovereignty in making Paul a 'chosen vessel,' and so he must in our case, if ever we become such." Let us not attempt to hide our responsibility under a sophism so shallow as this. Because God is a sovereign, let us not affirm that we are the slaves of irreversible decrees. I do not speak of regeneration, or any peculiar *work of God*. It is true, we can not decide whether our *regeneration* shall be like Paul's, a lightning flash of glorious illumination and renewal, or a work so hidden, and a transition so gradual within us, as to be almost imperceptible. But we can and must decide how deep this work shall finally be, and how completely it shall possess and transform our souls. I make no assertion that Paul reached the depth of his experience in that solemn moment when Christ appeared to him on his course of sin. The reverse, I believe to be true. We know that this is God's order, first that which is natural, afterwards that which is spiritual; first the blade, then the ear, and afterwards the full corn in the ear. We know it was full seven years after Paul became a servant of Christ before he was thought to be fully prepared for his life work. All this time he was drinking in Christianity, nursing his strength at the fountain of life. All this time the Master with his claims, the kingdom of Heaven, was pressing down closer and closer upon his partially sanctified nature, his will, meanwhile, sweetly yielding point after point, until, at last, the sublime assurance was reached that for him to live was Christ. I say not, it was a moment's work in Paul. I give it no specific limit in time. I affirm only the fact of the work, and that this work is at the basis of his successful Christian life. And I affirm further, that we are to expect and demand the same work with the same blessed results in every disciple of Jesus Christ sooner or later. It may not come at conversion, but the line of conversion must be followed until it comes. If at first, the little finger only is converted, then it must spread to the hand and to the head and to the feet, and to the whole wakeful man. Christ may not flash upon our path at once with a light above the light of noon-day; he may not startle us with supernatural voices from the skies; but we must hunt for him within, until we find him just as really and just as divinely present; must drill, and blast, and mine amidst the hardened materials of our natures until the light of his glory shall shine through. This habit of looking much within has sometimes been depreciated, as though it would palsy effort. It depends upon what we look *for* within. Christ and Christianity within are the sources of Christian effort, and the only source that is unfailing. The hand will soon tire that is not fed with vigor from this fountain. God may take different methods of doing his work; but he has left us but one method in which to do ours. What the moral resolution at conversion failed to do at first; and what afflictions, and the harmony of discipline have failed to do since, that, it is left for us to do, by strength of faith, and violence of prayer. There are some things that we cannot do—we cannot regenerate ourselves; but we can put ourselves in the way of regeneration, and God will certainly do it for us. We cannot feel to order. We cannot have the strong convictions Paul had, and his engrossing love to the Savior by merely wishing for them; but we can put ourselves in Paul's path, and walk his way, and it will not be long ere we meet the God of Paul, ready to clothe us with every grace of his very chiefest apostle. We cannot fill our hearts with what they need to make them reservoirs of inspiration and devotion for our lives; but we can create a kind of vacuum there, and the atmosphere of Heaven will come in, and the great God too, with all his fulness. O our poor hearts! There are some harbors close upon important cities that in process of time, have become so filled up, that they are too shallow for the great ships to ride safely at anchor within them, when they come from distant climes; and so they must stand off and on uncertainly, and unload their riches in little driblets on the inhospitable strand. Our hearts are such harbors! There is no depth —no room for God's great ships to come wholly in with their precious freight. Petty boat-loads only, now and then, are landed from the distant shore. Can we have it so? Will we not make more room? We must dredge, dredge deepen them, until the mightest craft from those glorious lands shall come with sails all set, and drop their anchors at our very doors, and unload their wealth of blessing into our waiting bosoms. This is *our work*, and it is work that is needed, and work that will pay. Time enough has passed since there lived one Paul, a servant of Jesus Christ. If there does not soon live another, we fear that faintness will come over our spirits. We have lived long enough satisfied under the low roof of these dull, unanswering skies; it is time we had begun to think of breaking through, as freeman of God, into his larger spheres. There is nothing that we need compared with this—it is the sum total of all our need—a more complete appropriation of the Gospel, and a deeper and more abiding consciousness of union with him, who said: "I will come and take up my abode with you." The kingdom of Heaven will grow around us just as fast as it grows within us. It is not a question of wealth, or numbers, or expedients; but it is a question of the extent to which the soul of a living Christianity has entered into and absorbed our living souls. We must go down with Paul into that region where, as one has said, "the Christian and the Apostle are blended together in the inward man." We must thrust our mattocks beneath the surface, and get at the roots of things; cease to be second-hand reporters, and begin to speak of that which we do know, and testify of that which we have seen.

There is a point where all truth is one, where the different spurs of doctrine that appear on the surface and excite the strife of sects, run back to one common source, unite and harmonize in a central ledge. We must work down to that point, and then, work only from that point. We may build our mills upon the surface if we will, and set our mighty hammers crushing the precious ore, in the sight of men, but, if we would long have ore to crush, we must follow the vein; we must sink our shaft ever lower and lower into the depths profound. This is the great demand which the times make upon our Christianity—*it wants more of it*. It has had talk enough *about* Christianity, now it wants the thing itself. This alone will satisfy the critic's reason, and answer the skepticism of the skeptic. The demons of opposition are ever too much for mere sons of Sceva, and exclaim, with a grim humor, as they furiously charge upon them: "Jesus we know, and Paul we know; but who are ye?" Christianity is its own best interpreter and defense. We can easily dispense with books of evidences when we have the thing itself. It is its own light. Itself, its simple self is wanted. Let it shine! It carries on its face the answer to all questions of what, and where, and when! It is the sum of all qualifications for ministers and people. It solves all enigmas of ways and means. It is what the Church alone needs in its fulness of light and power, to reinstate her Lord at once as Soverign of the world. And it can be had. It awaits our application, my hearers, submitted in the name of Jesus, at the inner shrine.

## OUR EUROPEAN LETTER.

FROM OUR SPECIAL CORRESPONDENT.

Cologne, August, 1867.

My last was from Holland. Passing up the Rhine from Holland, the eye rests with inexpressible relief upon the little hills which begin to assert themselves, timidly, as the Prussian frontier is approached. Prolonged flatness of landscape is oppressive to sight and feeling.

### COLOGNE.

This is one of the most interesting old cities on the Rhine. It is usually passed over lightly by travelers, because the bolder scenery of the Rhine is not yet reached. The river here is broad and rapid. There is a sort of quiet beauty in the landscape, rendered still more attractive by the quaint architecture of the buildings on either side of the river.

The towns along the Rhine retain many of the picturesque features of the middle ages. They dwell within walls; they exult in towers and castles. They seem to cling fondly to the old styles of architecture; while, in a half-bewildered way, they try to accommodate themselves to the new order of things. Perhaps, adjoining a fine, white-fronted hotel, you will see an old round tower, with pointed roof and painted tiles—its gray and grass-tufted battlements made for bowmen and stone-slingers. In the very center of a busy street you often find a solitary watch-tower, with a curiously carved arch—once a gate of the city.

Cologne traces it origin to Marcus and Agrippa. My guide-book appeals to the remains of old Roman fortifications and the aquiline noses of the people in testimony of the Roman origin of the city. The city is still inclosed by walls, with frequent towers. The walls are thick and undoubtedly old—a good specimen of the style of walls used in the twelfth and thirteenth centuries. It was a great work to build a city in those days. The expenditure of industry on walls and towers was immense. The antiquarians can trace the Roman portion of the work in walls and towers; but to an unskilled eye the whole looks so old that a difference of eight or ten centuries is hardly perceptible,

In Cologne, Vitellius and Sylvanus were proclaimed emperors; and here, also, if I remember rightly, Clovis was crowned King of the Franks about A.D. 500.

The streets are generally narrow and tortuous. Going through them one seems to plunge into the darkness of remote ages. In the older parts of the city, the queer looking houses, with sharp gables, grotesque ornamentation, time-stained fronts, and rough tiled roofs, do not tend to dispel the illusion.

In the middle ages, Cologne was an opulent and powerful city. The Archbishops of Cologne were temporal princes of great power—living in castles, keeping armies, courted as allies by kings and emperors, and feared by the whole swarm of little dukes and counts. There was a time when the city had 365 churches and 30,000 fighting men. Piety, in those superstitious days, run to seed in churches and chapels. Almost every crime of a wealthy feudal lord was atoned for by building a religious edifice.

The modern course of things, guided by intelligence and a purer faith, struck Cologne, like many other cities of the middle ages, into a long swoon, from which she is only now beginning to awaken.

### THE GREAT CATHEDRAL.

The chief attraction of Cologne for the traveler is its majestic cathedral. It was commenced by Archbishop Conrad Von Herchsteden in 1248. Workmen are still engaged upon its two gigantic towers, and it will be many years before they reach their destined splendor.

The carvings upon the noble arches of the chief entrance, though blunted a little by centuries, are still wonderful for finish. One can trace the gradual growth of the towers through each century by the darker hue of the older portions. Grass and weeds grow in little energetic tufts upon the carvings of the older parts, not many yards below the fresh work of the last few years.

The interior of the cathedral is imposing. It would be solemnly grand were it not for the puerilities of Roman Catholic decorations. The roof is of remarkable height, supported by magnificent gothic arches—these resting on something like one hundred columns, some of which are as much as thirty feet in circumference. Some of the painted windows are splendid specimens of artistic work. In niches upon the columns in the choir are colossal statues of the twelve apostles, in plaster, highly painted and gold-flowered—German work of the fourteenth century. But these apostles look very much alike. They are mild, bearded men. It is a little singular that they should nearly all have Rhine-blue eyes! The almost universal reddish tinge of their beards is also a little remarkable, They look a little too sedate and trim for men living in the rugged times of the Apostles. Nearly all the idealizations of Roman Catholic art, in the way of apostles and saints, are after the monastic pattern. Their saints are mild and contemplative, rather than stern workers in the stress of affairs. Their female saints are generally nuns—cold-blooded; of alabaster paleness—placid, almost lifeless. I know where to find truer saints than these —in parlors and kitchens; real saintliness in action, earnest, energetic. On the whole, I think contemporaries of the Apostles, coming back to earth and visiting the cathedral at Cologne, would hardly recognize their rugged religious leaders in the artist's representative.

Like all the great European cathedrals, this abounds in chapels, consecrated to particular saints. One of the most remarkable of the chapels is that of the Three Magi. In this chapel the bones of the three wise men, who came from the East to worship the infant Redeemer, repose in a gilded chest. It seems our learned Papal brethren have ascertained the names of the three kings—Caspar, Melchior, and Balthaser. When Frederick Barbarossa plundered Milan, he carried off these precious remains and gave them to Rinaldo, Archbishop of Cologne. The Archbishop conveyed them, with devout ceremonies, to Cologne in 1170. If any one's faith is feeble, let him pay a fee of one and a half thalers, and he can see the crowned skulls and jeweled bones of the departed wise men.

There are always many worshipers at the shrine of the Wise Men. A little box is placed by the shrine to receive the contributions of the faithful. Thus the double purpose is secured of establishing the faith of doubting Thomases and adding to the revenues of the church.

I have a little French guide-book for the Cathedral, which, after fifty pages of exultant description of the exterior and interior splendor of the edifice, in which it has ex-

hausted all its great adjectives, such as "magnifique," "majesteuse," "marvelleuse," etc., is utterly at a loss to express its devout raptures over this sacred shrine.

A celebrated historical professor in Union Theological Seminary, ingeniously and eloquently argues that the world is yet young in its career, from the fact that there are immense supplies of coal and other products for human use, still laid up in the earth, like stores taken in for a long voyage. I think the argument for the youth of the world might be further fortified by the fact that so large a portion of the men are capable of almost unlimited credulity.

Probably the Papal power will not build many more great cathedrals. It is decadent. The world has almost outgrown it. What will become of these splendid temples? Will they be demolished in the anger of a people rising against the tyrannies of a power which has repressed intelligence and fettered conscience? Let us hope not. Though these edifices are constructed too much on the spectacular idea to be useful as houses of worship for a simpler faith, yet, as monuments of architectural art in its most splendid period, they ought to be carefully preserved. They are costly structures it is true. One might even ask "Why this waste?" Still every esthetic endeavor of the race has been, and must be, costly. We gain progress at almost wasteful outlays.

When the history of the Roman Catholic Church is summed up, will it not be a beautiful indication of the ways of Providence, to trace the unconscious aid which this erratic and often unscrupulous faith has afforded to literature, science, art, civilization, and even religion, in their times of peril?

J. A. D.


# THE PACIFIC.

SAN FRANCISCO.

Thursday Morning, October 31, 1867.

REV. J. A. BENTON, REV. S. V. BLAKESLEE, } - - - Editors.

Office: N. E. corner of Front and Clay Sts.


SALUTATORY.—With this number of THE PACIFIC the undersigned assumes the editorial management of the paper. It is more than sixteen years since he wrote the first article for these editorial columns. He has been a frequent contributor to the paper ever since it had an existence, two or three years excepted, and was one of the editors from October, '63 to October, '66. He is, therefore, no stranger to the old and habitual readers of THE PACIFIC. He has passed with them through all the mutations of hurrying years. With them he has seen what man has done on these shores, and witnessed what God has wrought. He has been with them in the heat of many a conflict, and has rejoiced with them in their days of triumph. Over the past he congratulates them; for they have not lived in vain.

Once more he salutes the public. When he first did so, he was young and modest. He is older and prouder now. Then there was little in California to be proud of; though much to wonder at. Now he may rightly take a measure of pride in this great state, the achievements of this population, and the growing power of these Christian churches and institutions. What we are and have done may seem but small things in the eyes of those who dwell afar, but in the eyes of us, who commenced feeble-handed with inconsiderable beginnings, with few well-shaped materials, resisted by a vast inertid of indifference, pushed and jostled by a restless torrent of worldliness; in the eyes of us, whom toils have worn and years have sobered, and experiences have instructed, they assume large proportions; though they do not match the grandeur of our early dreams. Our churches and ministers cherish the same love for THE PACIFIC which reigns in the hearts of all its older patrons. They regard it as a necessary part of their work, one of the best instruments of power they have. It could not be spared, and therefore it has lived.

It is not proposed to make any notable changes in the paper. It is not possible to introduce many improvements from the few resources upon which we can draw. Till we are able to enlarge the sheet on which we print, we can not have the variety of departments and of articles otherwise possible. The undersigned will do the best he can in the circumstances. He craves a kindly consideration. He asks the help of all good-willing men. He promises to be sober and vigilant. He urges others to be prompt and appreciative, and to exert themselves to extend the influence of this paper. Let none weary nor faint,

"Nor bate a jot of heart or hope,
But still bear up and steer right onward."

J. A. BENTON.

### Providential Alternation.

It is very interesting and instructive to observe how the providence of God, concerned in our spiritual nurture, passes, with vibrant swing, from one extreme to another. Fluctuation seems to be its law. It plies us by opposites and contrasts. It could not else be complete as discipline. It could no otherwise make us perfect as learners. Our stupidity and forgetfulness in the school of experience make it necessary to change, with this frequent alternation, the method of our tuition for the symmetry of our progress. Sunshine and gloom, joy and sorrow, prosperity and adversity, sickness and health, work and rest, perils and deliverances, blessings and chastisements, must alternate with us, that our spiritual growth may be equal and balanced.

For fuller illustration, we may single out, for a moment, the alternation of *sickness* and *health*.

For weeks or months, for years perhaps, we have lived free from pain. In all this time our eyes have been undimmed by disease. We have welcomed night and the pillow, but we have not been ill. We have had no need to call in the physician and nurse. We have sat at our board under no necessity of abjuring our favorite dishes. We have paid no respect to cold winds, black fogs, and evening airs. We have arranged always to come and go—to do this or that—without any special proviso of consenting infirmities. We have almost forgotten that we are frail. We seem to have been dipped, all over, like the Grecian warrior, in invulnerability. We are mortal, we know, but there being no daily and pungent reminders of the truth, it is dormant knowledge. We feel perhaps too strong—too secure. We begin to grow audacious in our self-confidence. We have lost sympathy, somewhat, with the feeble and suffering. It has become impossible, yes *impossible*, for us to prize the inestimable boon of health as we ought.

This is not good for us. The sense of dependence throbs faintly at our heart. The uncertainties of life have become quite visionary—remote and unsubstantial shadows. The daily thanksgiving for a sane mind and a sound body has turned formal. We are losing tenderness, cautiousness, and trust—growing hard, self-reliant, and presumptuous. It is time the pendulum swung off across the center to the other extreme.

Out of its quiver of many arrows Providence sends a shaft that smites our pride of unbroken strength. We drag our feet homeward at some nightfall, with a feeling heavier and stranger than fatigue. We have little wish for the evening repast. The night is feverish and restless. With the morning, the man of healing stands at our bedside and announces the advent of disease. Long, slow hours of pain and weakness begin to unroll themselves. Oh, we *are* mortal, we *are* frail, we *are* infirm. Our dead formal knowledge of these facts is suddenly intense and vivid. Our tenure of life *is* brittle. Back upon us sounds the forgotten sentence, "Dust thou art, and unto dust shalt thou return."

Ah, how many of our fellow-men are lying as we are, on hot and restless couches? We can think of them, too, now. In God only is it to kill and to make alive; that conviction comes up from some deep place where we had buried it out of thought. We know again how precious health is by its loss. Perhaps we shall never be well again. Our chapter of life may be near its ending. The dim portal of eternity comes into view. We turn, like the stricken king of Israel, to the wall and weep; and then to us, as to the penitent and praying monarch, comes a gracious message, turning back the hand on the dial of our days and renewing our lease of life.

It will be necessary, very likely, to repeat this process more than once. It will not be safe to ensure to us so long a period of uninterrupted health. Our pains must come oftener. Every season must give us some sharp reminders of our alliance with death. Such alternation will work upon us with a very powerful and quickening effect.

In the same way we must learn that our treasures of flesh and blood, our kindred, our children, and our friends, are held to our side by frailest bonds. There must be fluctuations of business prosperity to keep us both humble and hopeful. It will not do for every hope whose budding fills our heart with the joy of anticipated fruition, to open fairly into blossoming and ripen its fruit. It is better to bring, now and then, upon our spirit the sober sadness of disappointment, to teach us that human confidences are vanity; not because Solomon has sung it, but, more impressively, because we have experienced it. We must not find earth too bright. Our journey through the vale must not be always along flowery fields.

It results, from the method of training which we have thus suggested, that our spiritual progress is under peculiar conditions. It is like the course of a ship beating against a head wind. Away we stretch on one "tack," over a longer or shorter reach, but not too far, because we are oblique to our course. Then the helm is shifted and we come up and look the right direction in the eye a moment, and falling off, fill on the other tack. So we are kept near our course, but never on it, except when crossing it, and yet always advancing. S.

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Many very good people have argued, and more have fondly hoped, that the common and free use of light and cheap wines, as a beverage, by all classes of our population would diminish drunkenness, if it did not altogether prevent it. We have, for our part, always believed the argument unsound, and the hope delusive. We hold that the free use of wines creates a thirst for stronger liquors, and that brandies will finally be substituted for the wines by those who are able to procure them. This belief has been strengthened by some observation, both at home and abroad.

We desire to call attention to an instance. We solicit observation. There is a place in Southern California called *Anaheim*. We have never been there in person. We have heard of it. It is almost exclusively a wine-growing region. More than fifty families are there in a separate community. Wine is abundant. Wine is cheap. Wine is freely used. Wine is the common drink, when preferred to water. Let Anaheim be observed. It is an interesting place. Let it then be seen, by a fair trial, what is the effect of wine upon the morality of a people in general, and upon the tendency to drunkenness in particular. The experiment has been going on there several years. Let some well informed person tell us how it works. Let us hear from Anaheim. Let us know if any brandy is consumed there.

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In a recent number of the *Alta*, "Mark Twain" (Mr. Clement) gives a graphic description of the stolen visit of himself and two companions, from the *Quaker City*, to the Acropolis of Athens, by moonlight. The visit was worth something as an adventure, but not worth much as an examination, or even a view, of the ruins and monuments of that famed locality. He saw the Temple of Theseus only in the distance. He saw nothing of the ruins of the temple of Jupiter Olympus, whose columns, thirteen in number, yet standing, with the lofty pediments soaring above, combine beauty and grandeur, as nothing else does made by man, and now standing on the earth. The Doric grandeur of the "Parthenon," and of the "Theseum" is wonderful; but the Corinthian beauty and majesty of the temple of Jupiter are more than marvellous. For mere beauty alone the "Erectheum" surpasses anything else in Attica. We don't know on what authority "Mark Twain" locates any temple of Hercules on the Acropolis. Hercules was no Athenian. It must have been a trial for the passengers in the *Quaker City* to be driven off by quarantine regulations and allowed to see only the harbor and plain of Athens, the Acropolis, Lycabettus, and the hills all about the "Eye of Greece;" and even these, from the deck of the vessel, and by the aid of "glasses."

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The Pacific Coast is beginning to have its recognition. *The West* is coming to be regarded, rightly, as being on this side of the Rocky Mountains. The great valley of the Mississippi is now the interior of our country. *The Advance* places religious items from this state under its caption of "THE WEST." All journals should follow this lead. These three states and five etrritories are large enough for an empire. These constitute *The West*, and Alaska has become the great Northwest. Let all *The East* place the name of *The West* where it belongs.

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"*The Advance*," of Chicago, comes out finely, but rather heavily. It is improving, however. Its good articles are very good. It has but a few in merely to fill up with.

It is going to do a noble work, no doubt, and we are glad of it. Its stock is nearly all taken. It prints 10,000 for its subscribers. It is going to pay, it is said, because it knows how to succeed. Its bugle rings. It is grandly blown, moreover.

But we are imagining where Chicago will be, and how small *The Advance*, when San Francisco shall be a city fifty years old, and THE PACIFIC shall have its deserts, and take a lordly place among the *Quartos*.

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*The Evangel* of last week, in noticing the meeting of the General Association of California, recently held at Petaluma, begins in a rather complimentary way, but soon turns off into another road. Encountering the report on Infant Baptism, it strips for an assault, leaps over into the shallows, works itself out into deep water, and comes forth swimmingly. It has our leave to try again, and make a new version of the affair.

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WE invite the attention of all our readers to the excellent sermon of Mr. Bissell, published on the first page of this number of THE PACIFIC. It is rather longer than sermons usually are, in these days; but it will well repay perusal, and more than once. A sermon will be profitable to all our readers occasionally.

### South Park Sabbath School.

REPORT OF THE SUPERINTENDENT, OCT. 13, 1867.

It devolves upon your Superintendent to present the first annual report of the South Park Sabbath School. Its organization and present prosperous condition are chiefly owing to the persevering labors of the Rev. M. B. Starr, who, a little more than a year ago, after thoroughly canvassing this field, determined to occupy it as the scene of his labors. Services were held, for the first time, on Sunday, Sept. 16, 1866, in the Broderick Engine House. The first session of the school was held on the afternoon of the same day, with a total attendance of seventy-nine. That place being inconvenient and inappropriate, more suitable accommodations were obtained at the southwest corner of Second and Bryant streets. Here the school continued to meet until the thirtieth of September, when it removed to the present commodious and pleasant rooms, in Silver Street, in what was formerly Miss Lammonds' Seminary.

Your present Superintendent entered the school the twenty-fifth of last November, when there were ninety-one present.

The average attendance, from that time until the fifteenth ult., when the first year closed, was 133; and the largest number present any one Sabbath was 173.

Through the contributions of the school we have been able to make additions, from time to time, to our small library, now numbering about two hundred volumes. We have, also, through the liberality of friends, supplied the school occasionally with papers, and hope soon to furnish these regularly.

We have a good supply of the new singing book, entitled "Happy Voices," and, under the patient instruction of Mr. Baker, who is always at his post, the school has rapidly improved in this attractive exercise.

Mr. Medbury, a member of the Bible Class, generously donated some sixty Testaments to the school, upon condition that all who were able to read would commit to memory the Ten Commandments. The scholars gladly complied with this condition. The Testaments proved a valuable acquisition, and our friend, though far distant from us now, may yet rejoice in the amount of good his gift is still accomplishing.

On the twelfth of September last, a concert and festival were given in the First Congregational Church for our benefit, from which we realized about two hundred and fifty dollars. This has enabled us to furnish our school comfortably, and replace the old and shaky seats with substantial benches.

During the past year death has stricken down three of our number. Mr. Forbes was a member of Mr. Crosett's Bible class, and was with us but a short time. Laurence Starr, a son of the pastor, was one of the brightest and healthiest looking boys in the school—seven and a half years old. His illness lasted only about a week. The day before his death, which occurred on Sunday, he repeatedly asked his mother when the school would assemble. As an evidence of his regard for the school, he asked his father to place in the contribution box, on the following Sabbath, the amount he had saved for the school—seventy-five cents.

Lucy Reed, aged nine years, a member of Miss Guthrie's class, was buried last week.

Connected with the Sabbath School is a temperance organization, called "The Band of Hope," begun recently by the scholars. It meets every Saturday evening and numbers about one hundred members. They pledge themselves to abstain from the use of all alcoholic drinks, from tobacco in every shape, and from all profanity. Rev. M. B. Starr is President; George A. Bordwell, Secretary; and John White, Commander-in-chief.

I thank you who are teachers for your punctual attendance and earnest labors. We may hope that the seed sown will spring up in after years and bear an abundant harvest.

Owing to the migratory disposition of people here, our average attendance has not increased as rapidly as we might otherwise have anticipated. In young schools one great difficulty in the way of success is the irregularity in the attendance of the teachers. There is no guaranty that the class formed to-day may not have to be broken up on the following Sabbath, on account of the teacher's absence.

When we contrast the present prosperity of our school with some of our first meetings, we have much to be thankful for, and and we should press forward toward the accomplishment of still greater results.

The Sabbath School cause is one that commends itself, not only to every Christian, but to every lover of freedom. Certain it is that the influence of such an institution is powerful in moulding the character of the young. How fortunate it is that fresh and impressionable minds should be instructed in those grand truths of revelation which elevate and purify the heart! There are hundreds of children in our city who never attend a Sunday School, whose moral training is fitting them for anything but usefulness. What an incentive to the Sabbath school teacher it is to feel that, by God's grace, he may aid in advancing his kingdom upon earth! Let us labor, then, while it is day, knowing "the night cometh when no man can work."

CHAS. J. KING.

### Preamble and Resolutions adopted by the Sunday School of the First Presbyterian Church, San Francisco.

*Whereas*, We have learned, with regret, that our beloved associate and teacher, Mrs. R. H. Waller, is about to depart from our city and state, and take up her permanent residence in the East; and

*Whereas*, Her long, energetic, and successful labors in the cause of benevolence, humanity, and Christian charity, have endeared her to the whole Christian community, and more particularly to the widows, the orphans, the poor, the afflicted, the destitute, and the Sunday School scholars, who have for many years enjoyed the privilege and benefit of her pious instructions and exalted Christian example, entitle our beloved sister and affectionate teacher to our heartfelt thanks, our gratitude, and our prayers; therefore,

*Resolved*, That, while we express our deep regret at parting with our devoted Christian friend and teacher, we tender to her our heartfelt thanks and gratitude for her long and constant devotion to all the varied duties which adorn the character, and dignify and render useful the Christian religion.

*Resolved*, That when absent from, us in her distant and future home, the influence her teachings and example have produced will continue to bless those who have been the recipients of her devoted care and affectionate regard, and prompt them all in Christian duty.

D. HEWES,
WARREN HOLT,
*Committee.*

### To Sabbath Schools.

MR. EDITOR:—Please insert the following donations, the commencement of "Freedom's Offering" of the children and youth of the Pacific Coast for schools and the necessaries of life for the poor children of the South, without distinction of color: San Francisco, First Congregational Sunday School, $50; Howard Presbyterian Sunday School, $27.75; Vallejo Methodist Episcopal Sunday School, $12; Vallejo Presbyterian Sunday School, $29; Shasta, Miss Logue's School, $2.70.

The above is a good illustration of what may be done in this way, if the Superintendents and teachers will send to me, through the San Francisco Postoffice, for collecting cards. The cards are already in several schools. Why should they not be in all of them? Can the schools do a better work than that of giving the slave children, and others, the schools they have themselves?

I invite all Superintendents and teachers on the coast to send to me for cards.

D. C. HAYNES,
*Secretary American Freedmen's Union Commission, San Francisco, Post Office.*

## RELIGIOUS INTELLIGENCE.

### COASTWISE.

THE REV. E. G. BECKWITH preached his farewell discourse to the Third Congregational Church last Sunday. Mr. Beckwith has been the faithful and successful pastor of the church from its beginning until now, a term of five years. His people part with him reluctantly. Their esteem and love for him are unbounded. They would gladly have retained him, but he felt himself called to a different work. He becomes at once Associate Principal of the College School at Oakland.

IN one week, the Rev. Dr. Breck, Episcopalian, with his Associate Mission (including four clergymen and seven theological students) will arrive in the steamer. The Theological Seminaries and schools at Nashotah, Wis., and Faribault, Minn., are the monuments of his lifetime of toil and devotion. He comes to found similar institutions in California, a location for which has been selected near San José, and a house hired as a temporary residence.

THE REV. J. N. HUBBARD, a graduate of Yale College, in the class of 1839, for sixteen years pastor of the Congregational church in Hannibal, N. Y., came to this State by the last steamer, to engage here in the work of the ministry. We are glad to note his arrival, and we extend to him a cordial welcome. For the present he will labor at Lincoln.

PRESBYTERIAN CHURCH.—A series of of Sabbath Evening Lectures on topics for the times, will be delivered at the Presbyterian Church, Placerville, by Rev. C. C. Wallace. The first of the course was delivered last Sabbath evening. Subject, "The cause of crime, and its cure."

A BULKHEAD is building in front of the Congregational church in Sacramento. The street is to be filled. The church will have to be raised; but the work of raising will be deferred until next Spring. The task will be a heavy and expensive one.

THE REV. ADDISON JONES is about to organize a Baptist church (free communion) at Mayfield, in Santa Clara County. There have recently been several conversions there under his ministry, and a hopeful field of labor is opening to him.

DONATION PARTY.—A large party assembled at the residence of Rev. N. B. Klink, of Vallejo, one evening, leaving substantial tokens of their good will, in the shape of groceries and dry goods, besides $226 in coin.

THE new church building of the Congregational church at Pescadero will be publicly dedicated, the first Sunday in November, at 11 o'clock, A.M. Sermon by the Rev. J. H. Warren.

THE house of worship of the Congregational church at Clayton will be dedicated on the second Sunday in November, at 11 o'clock, A.M. Sermon, by the Rev. Dr. Stone.

BENICIA.—Rev. Dr. Sylvester Woodbridge, for many years pastor of the Presbyterian church in Benicia, is about to remove to San Francisco.—*Vallejo Recorder.*

Rev. T. L. Eliot, son of the Rev. Dr. Eliot, of St. Louis, has accepted a call to be the pastor of the Unitarian church in Portland, Oregon.

THE REV. J. T. WILLS, recently of Copperopolis, is engaged to supply, temporarily, the pulpit of the Congregational church at Grass Valley.

A CONGREGATIONAL SOCIETY has been recently organized at Rio Vista, in connection with the labors of the Rev. S. B. Dunton.

A NOONDAY PRAYER-MEETING was commenced last Monday at Petaluma. We hope it will be well sustained.

### EASTERN AND FOREIGN.

THE American Lutherans, or the General Synod Lutherans, as they call themselves, propose following the example of the church in appropriately observing the seventh jubilee of the Reformation. We look upon this as a token for good, and are inclined not only to hope, but even to assure ourselves that its results, as far as soundness in the faith is concerned, must be most happy.—*Lutheran.*

THE tenth anniversary of the Fulton Street Daily Prayer-meeting was observed September 23d. The occasion was one of marked interest. Original hymns were sung; and addresses made; and prayers offered. The speakers were the Rev. Jos. T. Duryea, D.D., the Rev. Dr. Wescott, the Rev. W. W. Newell, D.D., the Rev. Mr. Andrews, Rev. O. H. St. John, Rev. Dr. Thomas E. Vermilye, and the Rev. Mr. Postelwaite.

THE great Evangelical Alliance has been holding a most successful and enthusiastic meeting in the quaint old city of Amsterdam, Holland. It is believed that the next meeting will be held in New York, formerly known as New Amsterdam. The farewell meeting in the evening was very numerously attended. Baron Von Wassenaer presided, and Rev. J. Cohen Stuart, speaking in French, Dutch, and English, bade the visitors an affectionate adieu. Prayers were offered by Dr. Gundert, Dr. Krummacher, and Dr. Steane.

WE learn, with deep regret, that the Rev. Robert Hardin, D.D., one of the most beloved and venerable ministers of Christ in the State of Tennesse, departed this life at his residence in or near Lewisburg, on Wednesday, the 4th ult., at the advanced age of seventy-eight years.

THE application of the Rev. Herrick Johnson, D.D., asking the Third Presbyterian Church of Pittsburg, to unite with him in asking the Presbytery to dissolve his pastoral connection with that church, was considered at a large meeting held September 11th, and granted.

THE Rev. N. L. Rice has received $25,000 and a year's salary—$6,000—from the Fifth Avenue branch. He has purchased a farm and hopes to recover his health. This is one of the many noble benefactions of the church of Dr. Alexander.

MR. HENRY M. BOOTH was ordained by the Fourth Presbytery of New York, and installed pastor of the Presbyterian church at Englewood, N. J., on the evening of September 20th. Rev. Dr. Booth, of New York, brother of the candidate, preached.

MORE than one hundred persons connected with the Congregational Society in Redding, (Rev. K. B. Glidden, pastor,) have expressed hope in Christ during the last three weeks. This is a larger number than the whole present membership of the church.

THE Rev. Drs. Anderson, Park, and Beecher, as a committee, have awarded to Rev. Enoch Pond, D.D., of Bangor, the prize of one hundred dollars, offered some months since by the Congregational Board of Publication for the best essay on Congregationalism.

THE Rev. R. A. Browne, D.D., having accepted the Presidency of Westminster College, has resigned the pastorship of the church at New Castle, Pa., of which he has been pastor seventeen years.

REV. F. R. ANSPACH, D.D.—We are sorry to announce the death of this brother, for a number of years pastor of the Barren Hill Church, near this city, and more recently a co-editor of the *Observer*.—*Lutheran.*

THE announcement is made of the appointment of Rev. Dr. Clarke as Professor of Natural Theology and Christian Doctrine in the Unitarian Divinity School at Cambridge.

THE Presbyterian church in Quincy, Ill., having lost Dr. King, has been supplied by Rev. W. W. Atterbury.

## LITERARY NOTICES.

The October number of the PACIFIC MEDICAL AND SURGICAL JOURNAL contains its usual valuable original papers, together with Book Notices, interesting Editorial Notes, and a General Summary of facts of special interest to the profession. A valuable journal. Published by H. H. Bancroft & Co.

We have received the "HEALTH OFFICER'S ANNUAL REPORT," by Isaac Rowell, M. D., for the year ending June 30, 1867. This is a valuable document, and we hope its recommendations will be adopted.

*The Abstract of the Annual Report of the A. B. C. F. M.*, presented at the last annual meeting in Buffalo, has been received. It is a good paper, and indicates progress in the great work of evangelizing the world.

MINUTES OF THE GENERAL CONFERENCE of the *Congregational Churches in Maine*, held at Lewiston, June, 1867.

The Minutes of this Conference are always models. This year they are better than ever before. They come to us in the proportions of a book. They are enriched with a brief history of all the Congregational churches and ministers in the state, from 1675 to 1867 These historical notices cover 68 large pages, and are of rare value. They record the names of 1,000 ministers, and of 314 churches. We may have occasion to refer to these Minutes again.

LIFE IN THE HOLY LAND.

This splendid book of 640 pages, clear, open type, twelve fine steel engravings and a colored map, is sold only by subscription, for which H. H. Bancroft & Co. are the general agents for the Pacific Coast.

It is the story of remarkable characters and memorable places of the Holy Land, portrays ancient life in Palestine, and aims to give a truthful account of the Holy Land and of the inhabitants of the present day.

In portions of this work the old familiar stories of the Bible are dressed up and presented with such interest that "old things become new," and most vivid impressions of the heroic lives and deeds of the holy men of sacred history are made, which must ever be helpful to the intelligent reader of the Scriptures.

The work is edited by Chas. W. Elliott, one of our best American writers, with original articles by President Woolsey, of Yale College; Joseph Cummings, D.D., President of Wesleyan University; Rt. Rev. Thomas N. Clark, D.D., Bishop of Rhode Island; Rev. Henry Ward Beecher; Rev. Chas. A. Stoddard; Rev. Wm. Adams, D.D.

We are not prepared, however, to endorse the author's views altogether of such men as Elijah, etc. He gives them too severe and dreadful personalities, as though their sole mission was to scold and destroy. Still, it is a work that throws some light on the past, and must prove valuable to critical and general readers.

LEAH AND HER CONFESSIONS. From A. Roman & Co., San Francisco.

The author is unknown to us. Her pen is fine and powerful. Her theology is streaked. The moral of the novel is, on the whole, good and wholesome. An intelligent lady of our acquaintance has read it through with care, and she commends it.

## NEWS SUMMARY.

### CITY ITEMS.

THE CALIFORNIA LIVE STOCK ASSURANCE COMPANY.—A company with this title has filed its certificate of incorporation in the Secretary of State's office. The above organization has been gotten up and put into operation by W. Augustus Knapp. It is understood to be the object of the Company to insure animals against death from any cause, to the extent of three-fourths their actual cash value. George Treat, of San Francisco, is President, and W. Augustus Knapp is Secretary and Actuary. Capital stock, $200,000, with 2,000 shares at $100 each.

— Parties are engaged in preparing the plans for an avenue ninety-three feet in width, to be cut diagonally through the blocks from the corner of the Plaza, at the intersection of Washington and Kearny streets, to the southwest corner of Washington Square, corner of Powell and Union streets. This projected improvement would avoid entirely the present steep grades on the street railroads, and give an unbroken wide avenue from one end of the city to the other.

THE ALMSHOUSE.—The new Almshouse is now in full working order, and is ably and efficiently superintended by Mr. George F. Harris. It contains, at present, one hundred inmates, twenty of whom are females. Of these latter, one has attained the advanced age of 102 years, while several are upwards of 70 or 80. Only five out of the whole number of inmates are able to do any work, the majority being paralyzed, or otherwise disabled.

— The gambler Reed, who was arrested by officer Barnstead in Briggs' den on Montgomery St., when his case was called in the Police Court, could not be found. The bench-warrant for his arrest was placed in the hands of Mr. Barnstead, but up to the present time he has not been able to find Reed, or obtain any traces of him. The bail bond was given before Justice Tobin, but the bondsmen appear to have been nobodies.

— Messrs. Lucy & Hymes' Soap Factory, on Brannan Street, between Eighth and Ninth, has the largest capacity of any on the coast—capable of turning out 58,000 pounds of soap per week. With the exception of caustic soda, none but California productions are used in the manufacture of the soap and the packing of the same. The productions of the above factory enjoy an enviable reputation on the whole coast.

— Prof. Whitney exhibits a number of photographic and stereoscopic views of the scenery at the headwaters of the Tuolumne River, including views of Mount Dana, which has an elevation of 13,000 feet, and is the highest peak of the middle Sierra; of Castle Peak and of Tuolumne Valley—taken by Mr. Harris, photograper with the topographical party of the State Geological Survey.

DEATH AND BURIAL OF A PRINTER.—An old and highly respected printer, named John Flint, died in this city on Friday last. He was a native of London, England, aged sixty-five years. For the last seventeen years Mr. Flint has been a compositor in this city, and was well known and universally respected by the craft throughout the State.

SUIT FOR DAMAGES.—Hugh Moore has commenced a suit in the Fifteenth District Court against Samuel Marks, to recover $7,500 damages for an alleged malicious prosecution of plaintiff on the fourth of the present month. He says defendant caused him to be arrested for petit larceny.

WILL FILED.—The last will and testament of Charles H. Grimm was filed for Probate, Monday. He bequeaths all his property and rights of property to his wife, Mary A. Grimm, and appoints her his executrix.

SUDDEN DEATH.—The wife of Dr. Jonathan Letterman, Coroner elect, died very suddenly Monday morning. It is stated that the cause of her sudden death was cholera morbus.

— The next steamer will carry the first regular consignment of California, Tokay, and Muscat grapes, pears, and some other fresh fruits, for the New York market.

### PACIFIC COAST.

VICTORIA, October 25th.—The steamer *Emily Harris*, from Nanaimo, with a small number of passengers and a quantity of coal for this point, was driven on Rial Island, during last night's gale. The passengers were all saved. The vessel has sunk in about fifteen fathoms of water.

— TheKlamath Copper Mining Company, ten miles south of Orleans Bar, have struck a ledge of copper. J. B. Tonkin, the Superintendent, reports it rich.

### MISCELLANEOUS ITEMS.

— A lamentable accident occurred at one of the shafts of the Hoosac Tunnel, where the explosion of glycerine works buried alive a whole gang of workmen, of whom thirteen were killed.

— Joseph Sproule, second mate of the ship *Marmion*, from San Francisco, is held charged with the murder of Arthur Quimby.

— Chief Justice Chase will in person open the United States District Court at Richmond, November 13th, for the trial of Jeff. Davis.

— George Peabody has donated $150,000 to Harvard College, to establish a Museum and Institute of Archæology and Ethnology.

— George W. Kendall, the veteran editor of the *Picayune*, died on the 21st inst., of congestive chills.

— Gov. Brownlow has been elected to the United States Senate from Tennessee.

## WEEKLY SUMMARY OF TELEGRAPHIC NEWS.

RICHMOND, October 24.—Returns show conclusively that the State has voted in favor of a Convention. The Radicals have about fifteen majority in the Convention. The negroes voted the Radical ticket *en masse*.

The official vote of Ohio is published. Hayes' majority is 2,983, The total vote is 484,000, being the largest ever cast.

A leading Republican Senator declares that the Senate will impeach the President within forty days after impeachment papers are presented.

WHEELING, October 25.—The election in West Virginia took place yesterday for members of the State Legislature. The returns are meagre, but indicate a diminished vote. The Democrats carry the city and county of Wheeling by seven hundred majority.

The Retrenchment Investigating Committee has requested the Secretary of the Treasury to suspend S. M. Clark, Chief of the Currency Printing Bureau.

NEW ORLEANS, Oct. 25.—Matamoras, Brazos, Santiago, and Corpus Christi were extensively damaged by the same storm which recently devastated Galveston.

The steamer *Pizzaro*, which left Brazos for this port on the 29th ult., has not been heard from, and it is supposed to have been lost in the late storm with all on board.

Information is received that Juarez has issued a new grant to Garay, opening the Tehuantepec route, substantially the same as that issued a year ago to Charles Knapp & Co.

Advices from Hayti state that the rebellion against the authority of President Salnave is ended, and the rebels have fled to St. Domingo.

Intelligence has been received from China that a great battle has been fought between the Rebels and Imperialists, within thirty miles of Pekin, in which the Imperialists were defeated. Pekin is in great danger of falling into the hands of the Rebels.

## EUROPEAN INTELLIGENCE.

LONDON, October 24.—The *Times* has a strong editorial on French intervention. It stigmatizes the compulsory course of France as cruel to Italy and serious to Europe.

Napolen has requested the European Powers to unite with France in a General Conference for the settlement of the Roman question.

Late dispatches from Rome say the Party of Action attempted an insurrection on Tuesday. A mine was placed under the barracks of the Papal Zouaves and fired at a given signal. The attempt was a failure; nobody was killed, though many persons were injured.

Menotti Garibaldi is reported lying sick in the Province of Umbria.

FLORENCE, October 25.—Garibaldi is again heard from. As last accounts he was at Rietta, a small town near the Papal frontier.

Additional advices state that the Garibaldians have not all left the Papal territory, but the Pontifical troops had been successful in several recent encounters.

Gen. Black has accepted the position of Minister of Marine in the new Cabinet.

PARIS, Oct. 25.—The reception of the Emperor of Austria is cordial and gratifying. The feeling of sympathy for the brother of the unfortunate Maximilian heightens the respect with which the Emperor is regarded by all classes.

At latest accounts Ratazzi was still acting as Prime Minister of the Italian Cabinet—the new one under Cialdini not being complete.

The Grand Vizier of Turkey has met a deputation of Cretans in the presence of the foreign Consuls. They demand the cession of Crete to the Kingdom of Greece.

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☞ Life Insurance has come to be considered an individual duty—as most assuredly it is—and the general question is not "Shall I insure?" but "Where can I best do it?"

The Connecticut General Life Insurance Company will be found as favorable as any, and offers the *greatest security*.

FOREIGN OPINION.—Extracts from English Testimonials, giving evidence of the efficacy of "BROWN'S BRONCHIAL TROCHES."

*"I have derived greater benefit from the 'Troches' than from anything I ever tried."*
BROOKHOUSE BOWLER.
Prime Tenore of the British Operatic Association, London.

*"I never knew such a wonderful cure for Hoarseness."*
W. RANDALL, Oxford Music Hall.

*"I have tried your 'Troches' and can testify to their efficacy."*
CHARLES SLOMAN.
The English Improvisator.

*"The 'Troches' give great satisfaction."*
T. W. R. LEE.
Editor Loughborough Monitor.

*"Very beneficial in clearing the throat, when compelled to sing, though suffering from cold."*
AINSLEY COOKE,
Of the "Royal Italian Opera," London.

Miss Louisa Pyne, of the "Royal Italian Opera," speaks of the "Troches" in the highest terms, and uses them constantly to clear and strengthen the voice.

For Coughs, Colds, and Throat Diseases, the Troches are invariably efficacious.

The Rev. W. C. Vining, who has safely returned from a journey in the East, thoughtfully brings us, among other curiosities, some of the newspapers published in Egypt and Turkey. They are in four languages, French, Turkish, Armenian, and Greek. We can not read them, but he can, and through his patience, we have been gratiged to learn their contents, and the materials of which newspapers are made up in the land of the Osmanlis. Our American enterprise is well represented: stoves, wooden and tin ware, ploughs, axes, and tools are advertised from this country. In each of the four languages are heralded the virtues of the remedies made by our celebrated countrymen, Dr. J. C. Ayer & Co., of Lowell. They seem not to depend on their home reputation for confidence abroad, but publish the certificates of the Mussulman rulers themselves, to the cures which those medicines have made in their midst. The Rev. gentleman informs us that the whole of the remedial aid employed in those countries, comes from Europe or America, as they possess no medical colleges or schools which they have any confidence in themselves. There arose the religious ideas which pervade the human family, but almost all that is useful in art or invention must be carried back to these, the earlier settlements of mankind.—*Lynn News.*

THE most liberal, responsible and popular Life Insurance Company, is the Continental, 302 Montgomery street. H. H. Blake & Co., Managers of the Pacific Coast Agency.

## San Francisco Jobbing Prices Current.

CORRECTED WEEKLY BY DODGE BROS. & CO.,
Wholesale Provision Merchants, 406 Front street.

### Flour, Grain, etc.

| | |
|---|---|
| Flour, extra, ℔ bbl. | 7 50 @ 8 25 |
| Do Superfine | 6 00 @ 7 00 |
| Corn Meal, ℔ 100 lb | 2 75 @ 3 00 |
| Wheat, ℔ 100 lb | 2 40 @ 2 60 |
| Oats, ℔ 100 lb | 1 60 @ 1 85 |
| Barley, ℔ 100 lb | 1 70 @ 1 85 |
| Beans, ℔ lb | — 2½@— 4 |
| Potatoes, new, per 100 lbs | 1 50 @ 2 00 |
| Hay, ℔ ton | 14 00 @18 00 |
| Live Oak Wood, ℔ cord | 7 — @ 8 25 |
| Beef, extra, dressed, ℔ lb | — 7½@— 10 |
| Sheep, dressed, ℔ lb | — 5½@— 6 |
| Lamb, dressed, ℔ lb | — 7 @— 9 |
| Veal | — 10 @— 11 |
| Hogs, on foot, ℔ lb | — 2½@— 4 |
| Hogs, dressed, ℔ lb | — 7 @— 8 |

### Groceries, etc.

| | |
|---|---|
| Sugar, crushed, ℔ lb | — 15½@— 15½ |
| Do China, ℔ lb | — @— 13½ |
| Coffee, Costa Rica, ℔ lb | — 20 @— 22 |
| Do Rio, ℔ lb | — 20 @— 21 |
| Tea, Japan, ℔ lb | — 75 @—100 |
| Do Green ℔ lb | — 80 @—1 5 |
| Carolina Rice, ℔ lb | — 10 @— — |
| China Rice, ℔ lb | — 6 @— 7 |
| Coal Oil, ℔ gall | — 55 @— 65 |
| Candles, ℔ lb | — 22 @— 25 |
| Ranch Butter, ℔ lb | — 25 @— 42½ |
| Isthmus do ℔ lb | — 30 @— 32½ |
| Cheese, California, ℔ lb | — 14 @— 15 |
| Eggs, ℔ doz | — 52 @— 55 |
| Lard, ℔ lb | — 11 @— 12 |
| Shoulders, ℔ lb | — 10 @— 12½ |
| Hams, ℔ lb | — 17 @— 18 |
| Bacon, ℔ lb | — 12 @— 14 |

## MARRIED.

In this city, Oct. 10th, by the Rev. J. Rowell, Wm. W. Hoogs and Addie M Eaton.

In this city, 23d inst., by the Rev. A. L. Stone, Dr. H. H. Fassett and Emma L. C. Neale.

## DIED.

At his residence in Orritor, near Cookstown, County Tyrone, Ireland, September 19th, Rev. John G. McGowan, aged 75 years, for forty-four years pastor of Orritor Presbyterian Church, in connection with the General Assembly of the Presbyterian Church in Ireland, father of Mrs. D. B. Brown and Miss M. E. McGowan, of this city.

## NEW ADVERTISEMENTS.

Rates of Advertising.

| | 1 month. | 2 months. | 3 months. | 6 months |
|---|---|---|---|---|
| 1 Square | $2 50 | $4 00 | $6 00 | $10 00 |
| 2 " | 5 00 | 6 50 | 8 00 | 15 00 |
| " | 6 00 | 7 50 | 10 00 | 18 00 |
| 4 " | 7 00 | 10 00 | 15 00 | 24 00 |
| 5 " | 8 00 | 12 00 | 20 00 | 30 00 |
| ¼ column | 10 00 | 15 00 | 25 00 | 40 00 |
| ½ " | 15 00 | 25 00 | 35 00 | 60 00 |
| 1 " | 25 00 | 40 00 | 60 00 | 100 00 |

Type used—Nonpareil. Number of lines in a square (solid)—Twelve.

THE LAW OF NEWSPAPERS.—1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.

2. If subscribers order the discontinuance of their papers, the publishers may continue to send them until all arrearages are paid.

3. If subscribers refuse or neglect to take their papers from the office to which they are directed, they are held responsible till they have settled the bill and ordered the paper discontinued.


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**COUNTING-HOUSE STATIONERS,**
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Would inform their friends and the public that they have formed a copartnership to carry on the above business, and from long experience in the trade in this city, feel confident in soliciting patronage, and hope by strict attention to the wants of their customers, to give satisfaction. Depot for Carter's Combined Writing and Copying Ink.

We refer, by permission, to John Sime & Co., Pacific Insurance Co., Fireman's Fund Ins. Co, C. J. Brenham, Agent Cal., O., and Mexican S. S. Co., Geo. K. Gluyas, Cal. Steam Nav. Co., H. A. Cobb, Henry F. Williams & Co., Mark L. McDonald, Tilden & Breed, Roberts, McNish & Co., De Witt, Kittle & Co., Pope & Talbot, L. B. Benchley & Co., Meagher, Taaffe & Co., H. P. Wakelee, M. M. Soria, Agent for J. M. Bradstreet and Co. oct31

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SCROFULA OF EVERY PHASE, CATARRH, Bronchitis, Incipient Consumption, Asthma, Liver and Kidney, Bladder and Skin Diseases.—W. R. Prince, Flushing, New York, for 60 years proprietor of the Linnæan Nurseries, has discovered the remedial plants, which are Positive Cures for the above and other Chronic Diseases, Constipation, Dyspepsia, Diarrhœa, Nervous Debility, Rheumatism, Gout, Piles, Diabetes, Jaundice, Dropsy, Uterine and other Female Maladies, Mercurial and other Blood impurities, hitherto incurable. Explanatory circular, one stamp. Treatise on all diseases, 25 cents. sep5-1m

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| Political Economy, | Railroading, |
| Business Correspondence, | Manufacturing, |
| Orthography, | Jobbing, |
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Will enable the student to become a finished Accountant or Book-keeper in one-half the time of any method heretofore before the public.

**A TELEGRAPHIC DEPARTMENT**
Has been opened in connection with the University, and we can afford the BEST facilities to all desiring to become acquainted with that pleasant and useful science.

The public are invited to call and examine the various Departments. Any information regarding Course of Study, Expenses, etc., may be had at the College Office, or by addressing
E. P. HEALD,
oc22-6m President, San Francisco.

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oct24

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**With a Large Surplus, Rapidly Increasing.**

Policies issued upon all of the popular plans of Life Assurance, with the Non Forfeiting features. Dividends upon the Mutual plan, declared annually, and 40 per cent. loan granted when desired. This Company has the security of a LARGER CAPITAL than any other Life Company in this country. Its ratio of assets to liabilities (the real test of solvency) is larger than that of any other company. $100,000 deposited with the Treasurer of the State for the security of Policy-holders.
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**UNION**
**INSURANCE COMPANY**
—OF—
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**Nos. 416 and 418 California Street,**
**INDIVIDUAL LIABILITY.**
**Cash Capital, $750,000.**

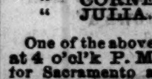
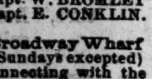
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H. M. NEWHALL & CO.
San Francisco, January 3, 1865. feb2-t

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Steamer CAPITOL..........Capt. E. A. POOLE
" CHRYSOPOLIS......Capt. A. FOSTER..
" YOSEMITE..........
" CORNELIA..........Capt. W. BROMLEY
" JULIA...............Capt. E. CONKLIN.

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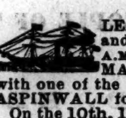
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**Consumption.**

**AN INTERESTING LETTER.**

Very few persons, even among physicians, would have been willing, upon any terms, to have been in the condition of the writer of the following letter, on the 14th of February last. I will anticipate somewhat his report of the facts, by saying that on the 15th of August last he made me a visit, "the very picture of good health." Time, which tries and proves all things, has sufficiently tested this case, and shown that neither relapse nor collapse have followed; the cure is perfect, and can be cited among the scores of similar cases, the result of my improved mode of treating diseases without medicine.

SACRAMENTO, April 20, 1865.

DR. G. M. BOURNE:—Dear Sir—It is with pleasure and satisfaction that I now let you know of my good health. Looking back upon what I have passed through it seems as if I had been lifted from the grave, and I think it my duty to acknowledge to you and to the world the benefit I derived from water bath. It was in August, 1864, when disease developed itself with a severe cough. I then took medicines, getting worse with chills, fevers, loss of strength, and was pronounced consumptive. This set me to thinking, and finally I determined to leave my business and go to the Sandwich Islands, having been informed that I could not be cured. I went to San Francisco, and, while waiting for a ship, called on Dr. Bourne, who stated that a trip to the Islands would probably result disastrously, and was unnecessary, as I could be speedily cured at his establishment. I placed myself under his treatment, and in one week was so much improved I thought I could risk returning home and do my duty as Engineer on the Central Pacific Railroad. The Doctor objected, but I thought I knew better and returned to duty. In about two weeks my cough returned, and I kept getting worse, and, contrary to Dr. Bourne's injunction, never to take medicines again, committed that folly, and soon was so completely run down that I could scarcely walk; so, as a last resort, I concluded once more to try the water cure. I went to San Francisco, few of my friends expecting me to return; in fact, I thought my return doubtful. On arriving at Dr. Bourne's establishment, February 14th, 1865, I was not able to get into the bath without assistance, but in a few days I began to recover myself again. I remained with him only six weeks, when I felt a "wiser and a better man," without the aid of medicine. I have now been at work several weeks, and find that I am gaining every day, and at present bid fair to be stouter than ever before. Persons visiting the Doctor's establishment, find it just what it should be, both in the ladies' and gentlemen's departments, and I can not say too much in praise of the Doctor's kind attentions to his patients.

This letter I write for the benefit of all the afflicted, to be used as the Doctor desires, and should it be the means of directing any to his care and treatment, who (as they assuredly will) find relief, I will be paid for my trouble. JAMES CAMPBELL,
Engineer Central Pacific Railroad.

SAN FRANCISCO, August 22, 1865.

Advised by the undersigned, Mr. James Campbell, of the Central Pacific Railroad, who was then in a most deplorable state of ill health, placed himself under the care of Dr Bourne, the Water Cure Physician. Some six months afterward he visited the city, when I accidentally met him at Dr. Bourne's establishment, and am happy to say, restored to the enjoyment of good health and in fine spirits. JOHN SULLIVAN.

☞ Dr. Bourne treats all Diseases of the Throat, Chest, and Lungs, which include Diptheria, Bronchitis, incipient Consumption, Pleurisy, Croup, etc., with great success. Great relief is afforded in advanced stages of Consumption. Rheumatism, Paralysis, Neuralgia, Fever and Ague, Dropsy, etc., etc., are also cured quickly, pleasantly, and economically. No medicine whatever.

**CONFIRMATION STRONG OF AN INTERESTING LETTER.**

SACRAMENTO, November 23, 1865.

DEAR DOCTOR:—I received your letter a few days since asking for my photograph, which I will attend to as soon as convenient. At present I am very busy, on account of the stormy weather, being out at all times, both night and day, and am enjoying very good health, apprehending no danger, if properly careful, as every one should be. I have read my letter in the Call and other papers, and have been asked several times concerning it, and whether it is correct, and I say I can vouch for its contents, and more, if required, and so can a great many others who knew me at the time. I remain your friend, JAMES CAMPBELL.
To DR. BOURNE, San Francisco. 1st-1y-6p

**FLORENCE**

REPORT OF COMMITTEE ON SEWING Machines, California State Fair, 1866, "To the President of the State Agricultural Society: Your Committee on Sewing Machines beg leave to report that we have examined the Several Sewing Machines on exhibition—the Wheeler & Wilson, Grover & Baker, and Florence—and find that, for general Family Use, the FLORENCE IS THE BEST."—J. N. Andrews, Thos. C. McHale L. Elkus. n3-8p-1y

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jal1tf Mrs. G. M. BLAKE, Principal, Oakland.

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**The White Pine Compound Cures**
Sore Throat, Colds, Coughs, Diphtheria, Bronchitis, Spitting of Blood, and Pulmonary affections generally. It is a remarkable remedy for Kidney Complaints, Diabetes, Difficulty of Voiding Urine, Bleeding from the Kidneys and Bladder, Gravel, and other complaints.

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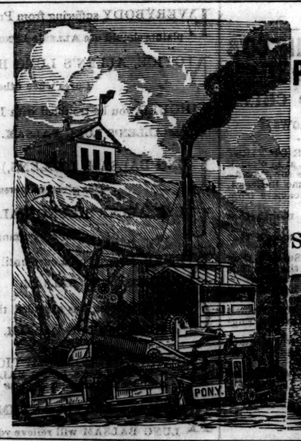
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